THE TOUCHSTONE OF PATRIOTISM,

In a Series of

Intereſting QUERIES

TO THE

PUBLICK.

——Jam rebus quiſque relictis,
Naturam primum ſtudeat cognoſcere rerum.

LUCRET. lib. 3.

DUBLIN:
Printed by G. and A. EWING, at the *Angel* and *Bible* in *Dame-ſtreet*. MDCCLVI.

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ADVERTISEMENT TO THE PUBLICK.

IT muſt be owned with Pleaſure, that of late there has been a more than ordinary Attention to the Improvement of this Country; ſomething, it is true, has been done, but there ſtill remains a great deal, and very much in our own Power. The Deſign of theſe Queries is, by proper and awakening Notices, to excite us to continue Progreſſive in all uſeful Arts and Induſtry.

To underſtand perfectly our own Situation, to know our own Powers, to compare ourſelves with other People, would be great Points gained. Many good Conſequences would neceſſarily follow;

——— *Hæret & angit*
Propterea, morbi quia cauſam non tenet æger.

LUCRET.

The Suggestions in the following Pages, concerning Points of a disputable Nature, are rather to be considered as leading Steps to discuss those Matters with all the Severity of impartial Reason, than as Decisions of those Points themselves.

No Observations of this sort, hitherto published, can supersede the Necessity of new ones, for this Subject is truly inexhaustible.

Some Light, I will venture to say, is thrown upon these Matters, yet, at all Events, Experience may fully assure us, that even obvious Truths will bear repeating.

As every one has received more benefit from Society, than he can possibly confer upon it, therefore we may reasonably hope, that all Persons will exert their Faculties to the utmost for the Service of their Country.

THE

THE

TOUCHSTONE

OF

PATRIOTISM, &c.

Query 1.

WHETHER Men's Actions are not the trueſt Exponents of their Powers and Inclinations.

2. Whether Drinking and Declaiming merely, conſtitute Patriotiſm.

3. Whether all Gentlemen, and eſpecially Senators, ſhould not thoroughly underſtand the natural, political, and commercial Intereſts of their Country.

4. Whether

4. Whether it can be expected, that wiſe Laws for the benefit of Trade, ſhould be made, unleſs the Legiſlators minutely underſtand it.

5. Whether the Merchants of *Dublin*, ought not to publiſh their Obſervations on the Trade of this Capital, make known their Diſtreſſes, propoſe ſuch Amendments and Alterations as they would deem Expedient, and diſtribute the ſame to the Members a conſiderable Time before every Seſſion of Parliament.

6. Whether ſuch an Example ſhould not be followed by every trading Corporation in the Kingdom.

7. Whether Applications from particular Perſons during the Seſſion, without having printed their Reaſons, and ſubmitted them to publick Inſpection, are not conſidered by the Houſe as Jobs.

8. Whether from much Experience, the People of *Ireland* have not Reaſon to ſuſpect Jobs.

9. Whether

9. Whether, during the Intervals between Seſſions of Parliament, the Members in Town ſhould not frequently meet and conſult together, in order to digeſt and prepare Buſineſs.

10. Whether biennial Seſſions ſhould not determine them particularly to that Conduct, and whether from a Neglect of it, there are not great Obſtructions, Delays and Difficulties.

11. Whether the Buſineſs of Parliament is underſtood by every Senator, but whether, in Order to diſcharge that Office, they ſhould not be enlightened by Study, Converſation and Travel.

12. Whether the trading Cities of *England*, are not careful to chooſe the moſt knowing Men in Buſineſs, to repreſent them in Parliament.

13. Whether excellent Effects don't follow from thence, and whether the country Gentlemen in the *Engliſh* Parliament,

liament, are not extremely jealous of a certain Profeſſion in that Houſe.

14. Whether a due Senſe of Religion be not the moſt powerful Motive to direct Man's Conduct for the Happineſs of his Fellow-creatures.

15. Whether, as the Senſe of Religion declines, we do not likewiſe decline in all other Reſpects, and whether Religion does not ſtrengthen and ſecure all other Virtues.

16. Whether the preſent Syſtem of Education be not very defective, and whether a College Education only, will qualify Gentlemen to be Legiſlators.

17. What the wiſe Men of antiquity would have thought of a method of Education, from which Men were not qualified to fill with Advantage, Luſtre and Credit, the moſt important Stations in their Country?

18. Whether Mr. *Sheridan's* Treatiſe on

on Education, does not afford many useful Hints to the Publick.

19. Whether we should not imitate the Example of some wise Nations of Antiquity, who made the System of Education, relative to their respective Constitutions.

20. Whether Education for the most Part, be any thing more, than a certain mass of Reading prescribed by Custom, which got over any how, People fancy themselves qualified for their Professions.

21. Whether after the Mind was seasoned with the most salutary Principles of Religion and publick Spirit, the Education should not be different and varied, according to the Condition, natural Dispositions, future Character, and personal Talents.

22. Whether a Man who only understands one Language, may not be possessed of more Knowledge, and know better how to apply it, than he who reads ten different Languages.

23. Whether we are not overlaid with Languages and Literature in our preſent Syſtem of Education, and whether it would not be better, to have our Minds more exercied and leſs burthened.

24. Whether Biſhop *Berkeley's* Hint in reſpect of our College have been ſufficiently attended to, and whether he may not be ſuppoſed to have been a competent Judge of ſuch Matters.

25. How many are ſupported in *Dublin* College to proſecute their Studies for any conſiderable Time, and whether their Revenues under a better Conſtitution, might not ſupport three times the Number?

26. Whether the Number of Men of Learning in this Kingdom, exceeds the ſuppoſed Number of the Muſes, and whether even ſome of them ſhould not be told upon the Authority of *Horace*, *Paulum ſepultæ diſtat inertiæ, celata virtus.*

27. Whether

27. Whether ſome People are not thought capable of every Thing they have not done, and merely becauſe they have done Nothing.

28. Whether ſome Patriots have not more Heat in their Conſtitutions, than Light in their Underſtandings.

29. Whether many Things are not Impoſſible, merely becauſe they are conſidered as ſuch.

30. Whether, it be not a Mark of a ſlavish Spirit, to ſit down contented with Things as they are at preſent, and not to aim at Perfection.

31. Whether it be not a notorious Truth, that the lower Claſſes of People in *Ireland*, live in a more uncomfortable Manner, than thoſe of the ſame order in any *European* Country.

32. Whether the Cauſes of this ſhameful Story, are ſufficiently underſtood, and whether every body ſhould not be induſtrious to remove the Complaint.

33. Whether all Attempts hitherto, to convert the Natives of this Country, have not visibly failed, and whether it is not high Time, to treat them after another Manner.

34. Whether immutable Relations can subsist, unless between Things immutable; but whether Policy in Government is not of a variable and fluctuating Nature, and should not be accommodated to the Times.

35. Whether the Roman Catholicks of *Ireland*, both Clergy and People, have not given a long Proof of their Obedience, and shewn a Disposition to cooperate for the publick Good.

36. Whether, if Industry, Arts and civil Life, were more introduced among the Natives, they would not in a short Time be better educated, and many of them be apt to convert themselves.

37. Whether profound Ignorance, difference of Language, Sloth and Barbarity,

barity, do not incapacitate Men for Inſtruction and Reformation.

38. Whether People in general, are not more inclined to Superſtition than Religion, and whether the Power of the Roman Catholick Religion may not be accounted for on that Principle.

39. Whether, a Religion purely rational and ſpiritual, can be relished by Perſons totally deſtitute of Education, and whoſe animal Life even, is immediately barbarous.

40. Whether, as Men are educated they don't grow more averſe to Superſtition, and whether the educated Part of the Roman Catholick Communion, are as Superſtitious as they are thought to be.

41. Whether upon theſe Accounts it does not follow, that the Converſion of the Natives, is a Thing more deſirable than practicable.

42. Whether

42. Whether it be not a moſt indecent Thing, for Men to aſſemble in the Fields for the Exerciſe of their Religion.

43. Whether upon many Accounts, it would not be proper to permit the Exerciſe of the Roman Catholick Religion by Law in this Country, under certain Regulations, and that convenient Chapels were built in every Pariſh of this Kingdom.

44. Whether a Senſe of Religion be not peculiarly neceſſary in a Country where ſo many are in deſperate Circumſtances, ſince the Fear of Death will ſcarcely reſtrain thoſe, whoſe Lives, as they are circumſtanced, are thought Burthens.

45. Whether Perſons in a happy and flouriſhing Condition, would wiſh for a Change in Government, eſpecially when it would appear they could not change for the Better.

46. Whether

46. Whether Proteſtants and Papiſts don't live happily together in other Countries, and whether both don't equally exercise their Religion, without any Inconvenience to the State.

47. Whether, tho' there be ſome Difference between this and other Countries, in Reſpect of the ſuppoſed Inclinations and Principles of Roman Catholicks, all Evils apprehended from thence, might not be effectually guarded againſt.

48. Whether it would not be very deſirable, that all Perſons in the Community, would with one Hand and Heart co-operate for the publick Good.

49. Whether Heads of a Bill, brought in by a noble Peer laſt Seſſion, in Reſpect of the Roman Catholick Religion in this Country, were not founded in Chriſtianity and ſound Policy.

50. Whether, if Roman Catholicks were permitted to purchaſe Eſtates, this

Country

Country would not be more adorned with fine Houſes and Improvements, the Poor better employed, Money circulate more freely, and the beſt Security poſſible, given for the Allegiance of ſuch People.

51. Under what Modifications, Limitations and Reſtrictions, it would be Prudent to grant ſuch a Privilege.

52. Is not Money often ſent Abroad, from this exhauſted Country, for want of Liberty to realize it at Home.

53. Whether any Danger could be apprehended to the Proteſtant Religion, from Roman Catholicks purchaſing Eſtates, ſince neither the Landlords, nor their popiſh Tenants, could vote for Members of Parliament.

54. Whether any Influence, popiſh Landlords might have over their proteſtant Tenantry, could be ſo conſiderable, as to cauſe any Detriment to the State.

55. Whether

55. Whether it would not be a vain Attempt in any ſet of Men, to endeavour the Prejudice of the Proteſtant Religion in *Ireland*, while it continues dominant in *England*.

56. Whether, if Roman Catholicks were upon a better Footing, with Reſpect to Tenures and a Liberty of purchaſing Land, their Affections would not be neceſſarily ſtronger to the preſent Government.

57. Whether Oaths of Allegiance under ſevere Penalties, ought not to be required of all Roman Catholick Gentlemen and Clergy in this Kingdom.

58. Whether as Men grew induſtrious and opulent, they would not attend to Buſineſs more, and leave the Chimeras of Supremacy and Hereditary Right, to Fools and Fanaticks.

59. Whether Quarrels under the Pretext of Religion, have not been in

great Meaſure at Bottom actuated by human Policy.

60. Whether that Pretence will ſerve now a Days, and whether that Spirit of Hatred and Perſecution, on Account of religious Differences, be not pretty much Extinct.

61. What Reſpect is paid to the Pope's Authority in Temporals, by any State of Romaniſts at preſent in *Chriſtendom*.

62. Whether the Roman Catholick Religion for ſome Time paſt, has not been gradually acceding to reformation Principles.

63. Whether if Roman Catholicks in *Ireland* were upon a better Footing, their continual Migrations would not ceaſe in Part, and whether this Country can ſpare any Inhabitants.

64. Whether Roman Catholicks have not more Inducements to live in *England* than *Ireland*.

65. Whether

65. Whether the Roman Catholicks of *Ireland*, are not much the greater Part of the Inhabitants, and whether their Circumſtances have been well conſidered and reflected on by every Senator of this Kingdom.

66. Whether our Schemes for Improvements ſhould not include all the Inhabitants, and whether we can poſſibly flouriſh as a People without doing ſo.

67. Whether this Age be not an Age of incomparably more Diſcernment and Improvement than the laſt.

68. Whether all Nations are not ſtill capable of Improvement, but whether we are not in the very Infancy of it, and what Lord *Bacon* means, by ſaying, *Antiquitas ſeculi, Juventus mundi.*

69. Whether the national Proſperity, be not every Man's Proſperity.

70. Whether national Diſcouragements have not produced national Liſtleſſneſs.

71. Whether a people's Misfortunes, have not ſometimes been imputed to them as their Faults.

72. Whether the Luxuries of Life are not quite too Cheap here, and whether the Taxes don't principally lie on the Conſumptions of the Poor.

73. Whether a Country ſo circumſtanced as *Ireland*, can well bear foreign Luxury.

74. Whether the great Importation of *French* Wines into this Kingdom, has not been long complained of, and what Endeavours have been made to remedy it.

75. Whether thoſe who might redreſs it, are not the very Perſons who principally conſume that Importation.

76. Whether

76. Whether a Diminution of the Revenue, cauſed by an high Duty on *French* Wines, might not be eaſily made up, by other Means, to the great Benefit of this Kingdom.

77. Whether this Country be not noted for a national Ebriety.

78. Whether Claret be not a great Enemy to Thinking, and whether a want of Thinking be not the great *Deſideratum* of this Country.

79. Whether Diſtinctions might not be found out for our Nobility and Gentry, with very little Obligation to foreign Luxury.

80. Whether the upper Claſſes of People in *Ireland*, are as frugal as thoſe of the ſame Order in *England*.

81. Whether the Laws againſt Swearing, Drunkenneſs, and Sabbath-breaking, are not moſt lamentably executed in *Ireland*.

82. Whether

82. Whether the Employment of the Poor ſhould not be the Object of every Gentleman's Attention in the Kingdom.

83. Whether the Employment of the People, be not the ſure cauſe of Population, and may not be conſidered as the active and creative Principle of a State.

84. Whether the Value of any particular Branch of Commerce to a Nation, is not in a ratio compounded of the Numbers employed and ſuſtained by that Commerce, and the Quantity of Gains.

85. Whether the Numbers employed and ſupported, be not the moſt material Conſideration, and how far that may be attained, even by a domeſtick Commerce.

86. Whether we of this Country, ſhould not be particularly careful to conſume our own Manufactures, as we have

have no foreign Markets to ſend a great Part of them to.

87. Whether, every Species of *Engliſh* Manufacture, nay, even Proviſions of many Kinds, are not brought here from *England*.

88. Whether *Iriſh* Manufactures and *Iriſh* Proviſions, find the ſame eaſy Admiſſion into *England*.

89. Whether any Country ever was ſo advantageouſly connected with another, as *England* is with *Ireland*, but whether after all, it be not our trueſt Intereſt, to promote and cultivate a perfectly good Underſtanding with the People of *England*.

90. Whether many of the great *Engliſh* Families, have not Relations in lucrative and honourable Employments in *Ireland*.

91. Whether our Nobility and Gentry by living ſo much Abroad, don't forget what paſſes at Home.

92. Whether

92. Whether the Number of Abſentees, does not neceſſarily increaſe the Number of the Poor, by diminiſhing Employment for them.

93. How far the Abſentees of *Ireland* contribute to the Expences of Government?

94. Whether the Abſentees of other Countries do not contribute to the Expences of their reſpective Governments.

95. How far the Abſentees of *Ireland* contribute to the Maintenance of the Poor?

96. Whether all Perſons in *Ireland*, of a liberal Education, as well Men of Eſtates, as Men of Buſineſs, are not occaſional Abſentees.

97. Whether it be not very Faſhionable of late, for the better Sort among us, to go to *England* to die, as well as to live.

98. Whether

98. Whether any great City in *Europe* is so infested with vagrant, diseased and nauseous Beggars, as *Dublin*.

99. Whether the Poor of the whole Kingdom, do not tend to the Metropolis, as to a common Centre.

100. Whether *English* Gentlemen, and all other Strangers are not greatly shocked at such Spectacles, and amazed at our Supineness and Folly in this Matter.

101. Whether the Health of the Inhabitants is not greatly prejudiced, by the diseased Poor who choak our Streets.

102. Whether, if the Poor of this Kingdom were not permitted to leave their Parishes, or at least their Counties, *Dublin* might not very well support its own Poor.

103. Whether proper Officers should not be stationed at all the Entrances into

our Capital, to prevent the Admiſſion of ſuch Poor as have not proper Certificates, to procure them Reception into our Hoſpitals.

104. Whether County Hoſpitals ſhould not be erected all over this Kingdom, at the national Expence.

105. Whether ſuch Hoſpitals might not be kept in repair by County Taxes, and whether all Perſons, who have Property in the ſeveral Counties, as well thoſe who live Abroad, as at Home, ſhould not be obliged to contribute proportionably to their Maintenance.

106. Whether Surgeons are not much wanted in the Country of *Ireland*, and whether County Hoſpitals would not tend to ſupply that Defect.

107. Whether it be beneath the wiſdom of Parliament to take this Matter into Conſideration.

108. Whether

108. Whether many Perſons in *Ireland* do not owe their Deaths to Want and Dejection.

109. Whether the ſeveral Grand Juries, would not be proper Governors of ſuch Hoſpitals, and whether Means might not be found out, to oblige thoſe who live Abroad conſtantly, to contribute to the Maintenance of the diſabled Poor at Home.

110. Whether a ſmall national Bounty to each of our County Hoſpitals annually, together with charitable Donations, and moderate Taxes, would not be ſufficient to ſupport them.

111. Whether the Money expended in uſeleſs Penſions, and unneceſſary Employments, would not be better employed in erecting and ſupporting County Hoſpitals.

112. Whether all eccleſiaſtical Benefices, above a certain Value, ſhould not

pay ſo much in the Pound towards the Maintenance of theſe Hoſpitals.

113. Whether, it might not reaſonably be expected, that a rigorous Inſpection into the State of theſe Hoſpitals, by the ſeveral Grand Juries twice a Year, would prevent Jobbing in this Matter.

114. Whether Workhouſes ought not to be erected in every Pariſh of this Kingdom, provided with proper Materials and under wiſe Regulations.

115. Whether dreſſing Flax, ſpinning linen and woollen Yarn, making Thread, Tapes, Garters, Stockings, Nets for Fiſhing, &c. would not be very proper Employment for our Workhouſes.

116. Whether the Materials for theſe Manufactures are not always at Hand, and whether thoſe Trades are not moſt eaſily learned.

117. Whether,

117. Whether, if County Hospitals and Parish Workhouses were established, the Money collected for the Poor would not be sufficient to support them, together with the Profits of their own Labour.

118. Whether Industry does not procure Subsistence, and whether Numbers don't increase in Proportion to the facility of Subsistence.

119. Whether as People become industrious, they cannot better afford to Marry, and, whether Marriage be not chiefly restrained by the Difficulty of Subsistence.

120. Whether expensive Fashions, and foreign Luxury, by multiplying Wants, are not great Obstacles to Matrimony.

121. Whether, if People were contented with the Necessaries and Comforts

of

of Life merely, every body almoſt, might not afford to marry.

122. Whether the Mode is not a Subject of Importance, as it affects Commerce.

123. Whether, even Vanity well directed, may not promote Induſtry.

124. Whether the *Dutch* don't excel all other People in municipal Government, and whether, we ſhould not endeavour to underſtand the ſame thoroughly.

125. Whether the governing Part of the City of *Dublin*, ſhould not be thoroughly acquainted with the Police and Oeconomy, which obtain in all the Capitals of *Europe*.

126. Whether, what *Tacitus* ſaid of *Rome*, may not be applied to *Dublin*, namely, *omnia pudenda huc confluunt*.

127. Whether

127. Whether Perſons ſhould not be ſent to travel, at the Expence of this Nation, and be obliged to Print their Obſervations on the Police, Conduct and Manners of other Countries, that among other Rarities, Taſte and Senſe might be imported here.

128. Whether all wiſe Nations have not promoted Agriculture.

129. Whether Corn be not in Truth a moſt valuable Manufacture, and the Baſis and Support of all others.

130. Whether, all other Things equal, a Nation Superior to another in Point of Tillage, does not enjoy the moſt ſolid and indiſputable Superiority.

131. Whether the Fruits of the Earth, Corn eſpecially, be not the moſt real Riches; neither ſubject to the Viciſſitude of Time, or the Caprice of Faſhion.

132. Whether

132. But whether moſt other Kinds of Riches, are not ſuch by Convention and arbitrary Appointment.

133. Whether Corn was not frequently ſcarce in *England*, before the large Bounty on Exportation was granted.

134. Whether there is any Likelihood of our having an equal Bounty granted here.

135. Whether, ſuppoſing we had the ſame Bounty as the *Engliſh*, we ſhould not be much diſtreſſed for want of Water-carriage to convey our Corn to the Ports.

136. Whether want of a ſufficient Bounty and a cheap Carriage, ſhould not determine us to erect County Granaries.

137. Whether, we ſhould not inform ourſelves diſtinctly, how Publick

Granaries

Granaries are managed in other Countries.

138. Whether thoſe Granaries ſhould not be erected at the national Expence.

139. Whether years of Abundance with us, are not frequently ſucceeded by Times of Scarcity, and whether the Cauſe of this is not Obvious.

140. Whether Magazines for keeping Corn, purchaſed when the Price was low, would not ſecure the Farmer at all Times, and under Providence, prevent a Scarcity at any Time.

141. Whether, even in *England*, a free Country, where Rents are Eaſy, People Frugal and Subſtantial, where Landlords live much upon their Eſtates, and where there is a large Bounty on Exportation, whether, I ſay, notwithſtanding all theſe Advantages, Corn be not ſometimes ſcarce in the Mid-land Counties, where they cannot have the Benefits of Exportation.

142. Whether an indifferent Climate, hard Rents, an unavailing and insufficient Bounty on Exportation, and want of Water-carriage, are not great Obstacles to Tillage, and whether County Magazines, under wise Regulations, are not our best Remedy.

143. Whether, tho' we had a Water-carriage through many Parts of this Kingdom, yet, for want of a sufficient Bounty on Exportation, we would not still find an absolute Necessity for Magazines and Storehouses.

144. Whether our uncertain Climate should not direct us particularly to provide against a Scarcity.

145. Whether the frequent Searcity of Corn be not very prejudicial to our infant Manufactures.

146. Whether, when Provisions are dear, and Markets for Manufactures low, the Poor are not much to be pitied.

147. Whether

147. Whether the Employment of the People does not increaſe with the Demand, the Demand with the Cheapneſs; and, whether the Cheapneſs does not depend on the Price of Labour; and the Price of Labour, on the Price of the Neceſſaries of Life.

148. Whether Agriculture would not multiply Numbers, increaſe Manufactures, promote Induſtry, and, whether every Gentleman in the Kingdom, would not feel the good Effects of it.

149. Whether the Value of Lands would not riſe, as Numbers were multiplied, and Manufactures extended.

150. Whether, as Agriculture flouriſhed among us, much Money would not be annually ſaved to this Nation.

151. Whether Agriculture would not adorn the Face of the Country, and, whether in Conſequence of it, Grounds would not be encloſed, and Hedge-rows planted.

152. Whether the fine Enclosures in *England*, may not be considered as beautiful Frames to the most delightful Landskip Painting.

153. Whether as Agriculture, People and Manufactures increased, the great Stock-farms in this Country, would not be parcelled into handsome Farms, tenanted by industrious People.

154. Whether all Gentlemen should not bestir themselves in this Matter, and whether the State of Tillage in this Country, be not an Object highly deserving the Attention of the Legislature.

155. Whether it may not be expected from the Wisdom of the Legislature, that Jobbs should not be made of the County Granaries.

156. Whether as a Country was well inhabited by industrious People, there would not be more Inducement for People of Fortune to reside here.

157. Whether

157. Whether the Merchants of this Kingdom underſtand preciſely, the Limitations and Reſtrictions under which the Trade of this Country labours, and whether they are thoroughly acquainted with all the Branches of Commerce, which are open to us.

158. Whether for want of this Knowledge, both themſelves and the Publick are not great Loſers.

159. Whether we do not rather lament what we have not, than make a good Uſe of what we have.

160. Whether, if Luxuries were reſtrained, Agriculture promoted, and that great and waſting Calamity of Abſentees mitigated, we have not Commerce enough open to us, to make us a rich and happy People.

161. Whether every Senator has maturely weighed the Reaſons for and againſt a national Bank in this Kingdom.

162. Whether

162. Whether the Examples of the wiſeſt States have not determined the immenſe Advantage of a publick Credit.

163. Whether woful Experience ſhould not convince us of the Danger of circulating Bills on a private Credit.

164. Whether, tho' ſome bad Conſequences might be apprehended here, from a national Bank, ſmaller Inconveniences ſhould not be preferred to greater.

165. Whether we of this Country don't ſtumble at Straws, and, whether we are not more expert at raiſing Objections, than at ſolving them.

166. Whether any human Inſtitution can be abſolutely Perfect, and whether they all ſhould not be judged of, according to *Horace*'s Maxim, *Ubi plura nitent.*

167. Whether

167. Whether, in order to judge of this Matter with Solidity and Precision, we ſhould not underſtand the Nature and Conſtitution of all publick Credit, and national Banks throughout *Europe*.

168. Whether it might not be expected from the Wiſdom of the Legiſlature, to prevent all ſuppoſed Inconveniences from a national Bank.

169. Whether it be not ſuſpected that the Influence of certain People, in a certain Place, has thrown cold Water on all Attempts towards a national Bank.

170. Whether in a Country, which has neither Mines of the precious Metals, nor a Mint, we ſhould not be particularly concerned about the Stability of our Paper Credit.

171. Whether, αυτονομος, αυτοδικος, αυτοτιλης be not the Criteria of a free People, according to an antient Author of great Reputation.

172. What

172. What is the Meaning of thoſe compounded Adjectives, and whether upon all, or, indeed, even any of theſe Criteria, we can be deemed a free People.

173. What is the Opinion of *Monteſquieu*, with Reſpect to the Conſtitution of *Ireland*.

174. Whether the Policy of *England* in Reſpect of *Ireland*, has not been always bad, and allowed to be ſo by all their Hiſtorians?

175. Whether Effects muſt not be invariably proportional to their Cauſes?

176. Whether the *German* Linen, notwithſtanding the Duty, does not ſometimes underſell us at the *London* Market.

177. Whether the Tax on *German* Linen, be not a very wiſe one, as it encourages our own Manufactures, and augments our Numbers and Induſtry.

178. Whether

178. Whether a want of Honesty has not been often complained of in *Irish* Manufactures?

179. Whether a Nation, with so few Resources as *Ireland*, should not be particularly careful of its Reputation and Character.

180. Whether there is not as great a Quantity of Linens manufactured in *England* as in *Ireland*.

181. Whether, providing we keep our Linen Manufacture honest, and at a reasonable Price, there is any Danger of over-stocking the Markets.

182. Whether the frequent Scarcity of Corn, and the extravagant Price of Land in many Places, are not very prejudicial to our Linen Manufacture, by raising the Price of it exorbitantly.

183. What Quantities of Linens the *English* import annually, and what

Kinds of Linens are in moſt Requeſt in all the different Parts of *England*.

184. Whether the Wealth of *Ireland*, may not in a great Meaſure be conſidered as the Wealth of *England*, ſince by far the greateſt Part of it centers there.

185. What Progreſs the Linen Manufacture has made in the ſouthern and weſtern Parts of *Ireland*?

186. Whether Beef, Butter and raw Hides, are not the Commodities of *Barbarians*.

187. Whether it would not be more expedient to feed Manufacturers at Home, than to victual foreign Bottoms.

188. Whether the Inhabitants of a great Part of this Country, do not reſemble the *Tartars* and *Arabs*, who are Nations of Herdſmen and Shepherds.

189. Whether this Nation is half ſtocked with Inhabitants, and whether any

any Thing can multiply Inhabitants but Agriculture and Manufactures.

190. From whence are *Spain*, *Portugal* and the *Spaniſh Weſt Indies* ſupplied with Linens, and how far it may be in our Power to come in for a Share of that Trade.

191. Whether once upon a Time, when all the reſt of *Europe* were aſleep, we are not ſuppoſed to have had one Eye open, but whether, now when all other Eyes in *Europe* are open, we have not one Eye ſhut.

192. Whether the grand Principle of all *European* Policy, be not the Increaſe of their Commerce and Numbers.

193. Whether the Wars in *Europe*, of late Years, have not ariſen principally on Account of Commerce.

194. Whether the Power of a State be not proportional to its Wealth and Numbers.

195. Whether all Things are not eſteemed in a Proportion compounded of their Utility and Rarity.

196. Whether the Few who read here, are not content with a very moderate Share of Study, but whether, for that Reaſon, great Care ſhould not be taken to have their Studies well directed.

197. Whether ſome People don't waſte much Time in Study, without propoſing a certain End and fixed Object to themſelves.

198. Whether the Man who fills his Head with learned Lumber, without attempting to facilitate or advance Learning, or to reduce his Knowledge to Uſe and Practice, be not a very inſignificant Being.

199. Whether the Publick are not more benefited by ſome Facts well aſcertained,

certained, than by many curious and shining Speculations.

200. Whether a clear Comprehension of the Mysteries of Gaming, be not considered as a very essential Part of a polite modern Education.

201. Whether Playing at Cards, be not considered as a Science, and whether any Science is prosecuted with more Ardour among us.

202. Whether the Business of Cards should not be restrained to six Days in the Week.

203. Whether the Publick does not hope that a rigorous Enquiry will be made by Parliament into the Applications of the several Bounties granted last Session.

204. Whether it would not be very useful, to have Censors appointed by Parliament,

195. Whether all Things are not esteemed in a Proportion compounded of their Utility and Rarity.

196. Whether the Few who read here, are not content with a very moderate Share of Study, but whether, for that Reason, great Care should not be taken to have their Studies well directed.

197. Whether some People don't waste much Time in Study, without proposing a certain End and fixed Object to themselves.

198. Whether the Man who fills his Head with learned Lumber, without attempting to facilitate or advance Learning, or to reduce his Knowledge to Use and Practice, be not a very insignificant Being.

199. Whether the Publick are not more benefited by some Facts well ascertained,

certained, than by many curious and shining Speculations.

200. Whether a clear Comprehenſion of the Myſteries of Gaming, be not conſidered as a very eſſential Part of a polite modern Education.

201. Whether Playing at Cards, be not conſidered as a Science, and whether any Science is proſecuted with more Ardour among us.

202. Whether the Buſineſs of Cards ſhould not be reſtrained to ſix Days in the Week.

203. Whether the Publick does not hope that a rigorous Enquiry will be made by Parliament into the Applications of the ſeveral Bounties granted laſt Seſſion.

204. Whether it would not be very uſeful, to have Cenſors appointed by Parliament,

Parliament, new ones each Seſſion, over the Truſtees for the ſeveral Foundations of the charitable Kind in this Kingdom, who ſhould report the State of the ſame faithfully to the Houſe, every Seſſion.

205. Whether Drunkenneſs in the common People, does not make Labour dear, ſince the Price of their Labour, for the Time they Work, muſt, both pay for their Liquor and ſupport them beſides when they do not Work.

206. Whether *France* is not extremely attentive to multiply their People, and whether Ten Thouſand *Swiſs* and *Germans* are not reckoned in the City of *Lyons* alone.

207. Whether in letting Eſtates, Gentlemen ſhould not oblige the immediate Tenants, who hold the Lands at moderate Rents, to occupy the ſame, and not ſuffer them to ſet the Lands at Rack-rents to Beggars.

208. Whether

208. Whether there are not great Extreams in *Ireland*, and whether there is not a natural Impetuoſity in the Tempers of the People.

209. Whether it would not be moſt delightful to live in a Country, where Happineſs was diffuſed through all Ranks of People, and where there was a Gradation of well connected Opulence.

210. Whether Virtue, Unanimity and Vigilance, would not redreſs moſt of our Complaints.

211. Whether, what *Tacitus* obſerved of ſome leading Men in his Time, be not applicable to ſome in our own, *privatas ſpes agitantes, ſine publicâ Curâ.*

F I N I S.

4 AP 54

FINIS.